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ABSTRACT

World political changes since 1988 have ended the Cold War era of constant threats of confrontation and nuclear annihilation. The culture of militarism that influenced business, industry, and education served a purpose by dividing the world into good and evil. The changes that have removed the threat of militarism require a redefinition of the peace movement. The greatest task for teachers is the conversion of the war structure into a peace structure by converting the association of peace in the context of a nuclear catastrophe to the idea of peace as man's humanity to man. Educators must be ready to eradicate physical, economic, psychological, and ecological violence. In order to promote peace education, teachers must define global, national, and personal goals that are comprehensive enough to include many aspects of peace. These include personal relationships, economic equality, the value of human rights, and the elimination of violence toward the environment. U.S. and Russian teachers should (1) define common goals of peace education for children, (2) strive to make experiences in peace education a mandatory part of the curriculum in both countries, (3) organize a course focusing on common teaching objectives, (4) develop instructional materials on peace in a multicultural mode, and (5) develop a common teacher training program. (DK)

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STRATEGIES FOR DISSEMINATION OF PRINCIPLES AND CONCEPTS OF EDUCATION FOR PEACE

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Presented at the Conference for
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The challenge of peace is the creation of a better world, free of violence and fear of annihilation. In the Western cultures, peace has been the catalyst for humanization of organizations, political processes, and educational theories. The concept of peace has been interwoven into the fabric of industrial progress, democratic ideology, and moral responsibility. Education for peace has been identified as a way to facilitate the development of a well informed global population which is able to undertake its political responsibility.

The challenge of education for peace has changed in the last five years as a result of socio-political changes that have removed the major political polarizations in our world. Beginning with 1988, international politics have been changing at a meteoric rate. The dismantling of communism in the former Soviet Union and Eastern Europe, and the coming of unity in the European Community have thoroughly altered the view of the world as well as of the political and ideological foundations of peace and justice. What was the foundation of a socio-political reality is no more.

The physical restructuring of the world at the dawn of the 21st century has given birth to new ideologies and processes related to the concept of global peace. The Gorbachev-

Kohl era saw the end of the nuclear paralysis which held the world captive for decades. Generations which grew up under the constant threat of nuclear bombs witnessed the end of the Cold War, a symptom of extreme political polarization spearheaded by the United States and the Soviet Union. The new world was suddenly free of the confrontation and annihilation syndromes.

The good news is shadowed by difficulties associated with restructuring of the old order. The new responsibilities of "democratic" system, free market economies, equal opportunity, redefined political responsibility (in a new peace era) are alien to many nations. Under the old system, and from the Western perspective, the communist block nations represented the bad part of the world that was accepted as the established part of the world equilibrium. It also provided a known quantity in the equation of war and peace, and it represented a constant entity which made the world easy to understand. Although we welcome the changes in the countries of the former Soviet Union and Eastern Europe, we fear the uncertainty created by "too much too soon" and the lack of structures to support the new systems.

New freedom also provides a unique environment for nourishment of old hatreds and prejudices. Racism, anti-semitism, national chauvinism, fascism, and other inhumane phenomena are permitted to exist in democratic societies. Will they dominate the 21st century? No one knows.

The current uncertainty and confusion extend far beyond the East-West relations of the post Cold War era. We have problems with countries in the southern hemispheres; world-wide poverty and hunger are acute; sharing resources between the "have's" and the

"have-nots" is not a reality; and, the destruction of the environment which poses the greatest threat to the future is still not realized by far too many.

Given this scenario, peace education in the nineties will be shaped in a confusing context. On one hand, the philosophy of peace will be given new focus as a result of liberation from rigid political systems. On the other hand, we can identify new threats which are unleashing inhumane elements on our world. In this climate we must strive together to achieve a truly humane and peaceful life for the current and future generations (Vreins, 1990). This task of creating a new non-violent world is a difficult one for the children of the Cold War generation and for those responsible for the children's development.

The Culture of Militarism

Most of us grew up in a militaristic society where the power structure is based on a patriarchal set of values. Militaristic societies are characterized by authoritarianism, hierarchism, discipline, and submission to power of the one who is stronger and higher up in the hierarchical structure (French, 1987). This philosophy is not only confined to the armed forces of different countries. Its vestiges are found in many other organs of our society. Business, industry, and education are influenced by the military philosophy as well.

Basic theories and principles of militarism have been replicated in the education systems in your country and ours. Education in militaristic societies does not tolerate creativity, critical thinking, or inquisitiveness. It is based on the principle of authority and obedience made possible by a pecking order. This system is also sexist in that it favors males over females, even though it preaches equality for both (French, 1986).

A militaristic society is supported by a military-political and/or a military-economic alliance. The former was more prevalent in the old Soviet Union while we in the West live in the midst of the latter one. Many of our politicians are puppets of the economic-military power system. For example, decisions concerning the nuclear weapons in our country are still made by business and war industry and not by the voters.

Environmental problems are also dealt with through the power system. It is a well known fact that the worst pollutants in the West are private cars, yet in many countries enforcing emission standards is secondary to producing environmentally unsafe cars because they generate profits.

The world entertainment industry has glorified war and violence for decades as the extreme form of power struggle and exercise of competition. Entertainment based on violence legitimizes and glorifies violence. Now, that violence has left the screen and has entered our homes we are puzzled and perplexed.

Competition is also an outgrowth of a militaristic philosophy. It is an intrinsic part of the Western culture, almost an essential quality of the human race. Competition, not collaboration, is prized and legitimized in every aspect of life from the arts to sports, from business to schooling (Wahlstrom, 1990).

Yet, militarism serves a purpose. It divides the world into good and evil. It supports a huge economic structure. It makes decision-making on the national level easy by clarifying priorities. It even provides a philosophical focus for the world non-violence movement.

During the last three years we have seen the figurative removal of militarism as a threat to society. This change has created an ideological void for the peace movement which

must now refocus on an entirely different philosophy of non-violence. The movement must now redefine its mission within a sociological and more personal context, rather than a political one. Consequently, education for peace in the new century must be designed around different foci and concepts.

Redefining Peace Education in the Nineties

The greatest task before us in this decade is the conversion of the war structure to a peace structure. This process will entail converting the association of peace in the context of a nuclear catastrophe, to the idea of peace as man's humanity to man. This will require a mental conversion of world politicians, educators, and people in general.

We must engage in a complex education process that will include viable dissemination strategies of education for peace. These endeavors must first be clearly defined and then disseminated throughout the world.

Forms of violence and tasks for peace work are interrelated. Violence is classified as physical, economic, psychological, and ecological (Bjerstedt, 1990). These different forms of violence exist on the global, national, and personal levels. Educators must be ready to eradicate violence in order to make the world peaceful for all members of our global society. We must ban together to develop and implement a myriad of viable strategies to achieve the goals to which we are committed.

We can begin our quest by promoting world-wide disarmament. This will involve educating and persuading politicians and businessmen to convert our economies from military to civilian products. We must educate leaders in mediation skills and in tactics of honorable compromise in order to solve local and national conflicts; prevent civil wars; and,

international disasters . Violent crimes, suicides, and drug abuse must be prevented by teaching good communication skills, meaningful values, and conflict resolution.

Economic violence in the world is rooted in inequality. Some nations, governments, and individuals have known nothing but misery, while others have lived in opulence. In order to change this, educators for peace must teach the values of equality, the virtues of giving, and the nobility of human rights. We must strive to bring about a new world order that will encourage sharing and cooperation.

Intolerance, prejudice, and alienation produce psychological violence. They fuel political and social frustration, anxiety, and helplessness. Educators for peace must eradicate all forms of "narrow thinking" which feed hatred and discontent. We must work together towards achieving broad solidarity and empowerment of all members of the human race through multicultural education.

The violence against our environment is the result of overconsumption and human greed. Short range goals motivated by profits have caused chaos which, if not stopped, will terminate the existence of the human race. The emphasis in this sector of peace education must be on long range planning and better consumer education. We must develop a new environmental consciousness which will ensure the revitalization of the environment and preserve the resources for future generations.

These tasks are comprehensive and overwhelming, but not impossible. The work of peace began with an idea and grew into a global plan. One person cannot accomplish all the goals, but if each of us plays a part, together we can make a difference.

"What Can I Do?"

One of the ways to advance the goals of peace education is through education of young children. As educators, we can increase the children's knowledge of dealing constructively with questions of war and peace. The first step in this process is educating ourselves about these issues.

Research shows that in teaching peace teachers have four different ambitions (Bjerstedt, 1990). First, some teachers want to give the children an opportunity to express their feelings and anxieties about war and nuclear destruction. This approach can perhaps be described as "therapeutic." Making the children realize that their fears are shared by classmates and other people can relieve some of the anxiety and fear they are experiencing. This is important since many children feel that adults do not care about their welfare and about the world in general. This, however, is a limited approach to peace education.

The second type of teaching about peace is providing children with general knowledge about peace and war as an important element of the world. War and peace are presented as a reality in the context of the international situation in our contemporary world. This approach is strictly informational and it usually does not provide the necessary personal link between the need for peace and the individual child.

Third type of teaching about peace emphasizes "personal peacefulness" for children. Teaching focuses on imparting skills and insights that will prepare the children to function "peacefully" in their relations with other people. This kind of peace education is a favorite in the United States. It has merit, but it is also too limited to achieve a non-violent world.

The fourth approach focuses on teaching children about peace on many levels. The teacher wishes to promote values and build skills that will make the children optimally prepared and willing to work for peaceful solutions on personal, intergroup, and international levels as future world citizens. While all four approaches to peace education have merit, the fourth one is the most comprehensive and the one to which educators should aspire. It teaches for peace, and not only about peace.

To undertake the teaching of such a comprehensive vision educators must be prepared and well informed. There are many ways to accomplish this goal.

We can begin by preparing an analysis of experiences and research conducted in different countries. This will help us assess what actions have been taken and what questions have been dealt with relative to preparedness for peace. This can be done through inventory of literature and collecting information through international surveys. This can easily become a component of our current "Sister School Project."

We need to be familiar with different images of war, peace, violence, and non-violence. They differ throughout the world as people do. Before we can combat violence we need to know what face and label it wears. Teaching is much more effective when it is accomplished within the framework of existing conceptions. We can do that by promoting more personal exchanges and learning from each other in formal and informal ways. This will help us to structure our teaching around the reality in which our children live.

Learning about the role of the school in the process of "preparedness for peace" is very important. We can study and analyze various attempts of schools to treat the subject of peace and non-violence. Different methodologies and classroom activities can be shared

and evaluated for their effectiveness by international teams of teachers. The collaboration will result in providing us with a rich repertoire of classroom activities that will present a more global vision of peace.

Publications about peace should become integrated into every school's curriculum. We can assist in that process by actively pursuing acquisitions of bibliographies, reports on empirical research, and teacher's guides. These materials should be integrated into teacher training in our schools and universities. Peace literature adapted to teaching can be used to conduct workshops, conferences, and symposiums. It can be used to stimulate discussion and generate ideas among teachers and teacher trainees.

Conclusion

As stated earlier, in order to promote peace education we must define the global, national and personal goals that are comprehensive enough to include many aspects of peace. Together we can develop a plan that will complement the efforts of existing peace organizations. We can begin that now by:

1. defining the common goals of peace education for children in our countries;
2. working actively towards making experiences in peace education a mandatory part of the curriculum in our schools;
3. organizing the course that will focus on common teaching objectives in both our countries;
4. developing the instructional materials on peace in a multicultural mode; and
5. developing a common teacher training program for both American and Russian teachers.

This conference provides us with a perfect opportunity to begin our work. Let us work together in the spirit of friendship and collaboration, and with a strong desire to make this world a better place for all.

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